SUNDAY SERMON

A Scholarly Discourse By Bishop C. C. McCabe.

Brooklyn, N. Y.—The New York Avenue M. E. Church was crowded to the utmost capacity Sunday morning when Bishop McCabe preached the closing sermon. Bishop McCabe preached for nearly an hour. His sermon was intensely scholarly and original in conception, and evidently pleased his hearers immensely. Numerous quotations were punctuated from start to finish with cries of assent, laughter, applause, tears and frequent laughter.

Bishop McCabe's subject was "The Preacher's Commission," and he took for his text Matthew xxviii., 19, reading: "And the desire of all nations shall come. He said:

Haggai was one of the prophets who went to the captive Israelites to help them rebuild the temple and city of Jerusalem and their duty to God and to people and of their duty to Zerubbabel, the governor, and Joshua, the high priest, both men of vast hope and mighty faith, and both men of prayer. You have read the future, and I guess they saw more in it than you and I can see to-day. They did not believe that they would live too good to be true. The need and the demand were greater than the supply, as we now much better than we then did, and we need much more than hopefully, and we need much more than the light, because we know that the Kingdom of God is coming and that God shall be done on earth as it is done in Heaven—will some day be fulfilled. Haggai encouraged the people by his words of prophecy and visions of the future of a Pullman car without a smoker. One man called out: "Is that so?" "Yes," said Haggai, "and the time is coming when there will be no Democratic party." "Where is it coming?" asked the man. "I will see myself keep it quiet." The man was evidently the son-in-law or mother of my bride is in her confidence. Haggai was a man of faith and hope and love. He was a man of large vision. He was a man of large heart. He was a man of large faith. He treated them finely. Cyrus was a heathen king, but God had anointed him. It is strange that 2,500 years ago there was a man in a high on earth position and said: "God has given me this and the right to worship God according to the dictates of my own heart." And that Cyrus believed in religious liberty because he was sure that God was and yet he allowed these Jews to go and rebuild their temple and worship God as they pleased. God loved Cyrus on this account. I know He did, because He sent him a message to Daniel. He was a great statesman and make thy way straight before the people. He was the greatest king since the great Czar of Russia; there would be no more wars and rumors of wars. Only what a great Sultan of Turkey he would have made! Alas! and yet he is no more massacres of Armenians simply because they were Christians. I trust in God that the time will come when a civil man like Cyrus will occupy every throne in the civilized world, the don that one man can control the conscience of another man will cease forever. I have myself seen 580 instruments of torture—to make men think alike. I looked with amazed indignation at the men who made them. I remember the terrible instrument called by that name. It was a wedge-shaped thing in which I counted nine spikes, several inches long. When the victim was asked for the last time "Will you repent?" if he said "No," and his words were slammed, and the victim quivered, on these spikes would suffer more agonies than the victim on the cross. Men and women to-day would rather die than give up their faith. Men will not surrender the right to worship God according to the dictates of conscience. We enjoy liberty to-day because such men did not surrender it to the will of the world. Let us prize the boon which they purchased with suffering and blood.

These Israelites had been in captivity for seven years, and many of them went to build the temple. Some were old and some young. Some had been captives for joy, for they did not remember Solomon's temple in the old men's day, and they wept. They wept, first, because of the contrast between the amount of money which David gave Solomon to build the temple with and that which they now, secondly, because of the contrast between the number of men who had seen, and now there were but 42,360. Solomon had 300 overseers to keep the people at work—walking delegates, if you please. I wish my walking delegates were for that purpose. I wonder if they ever had a strike among them. I wonder if Hoover could get 6,000 said to the other eighty-four per cent: "Unless you join our society you cannot work at all." It would not have been allowed in Israel. I am sorry we had a letter yesterday from a prominent man in Chicago, saying one of the church was the friend of labor. I want to state plainly my position as a M. E. Church. We are the friends of labor, and we are the friends of all laborers of every kind. We believe that we earn a living by the sweat of the face. We are the friends of the man who sixteen pec cent, but of the 84,000, of 100 per cent who are not. And of the 100 who is not a friend of 100 per cent is not a true friend of the living of man. That is the creed of the M. E. Church, and I state it for the last time. I say do not seem disposed to state it for the last time. I say I have stated it for the last time. I say I have stated it for the last time. I say I have stated